

THE NUR AFSHAN

Vol. VII.

FRIDAY:—MARCH 13th, 1903.

No. 11

FOREIGN TELEGRAMS.

A RUSSIAN SPY AT ADEN.

London, March. 6.

A Russian naval officer has been arrested for spying in the British fortifications at Aden, near the Key defences, from which concealed batteries worked. Two British officers escorted the prisoner aboard a Russian warship, where he was released. The garrison is intensely irritated, as the Russian officers are being treated as distinguished visitors.

SOMALILAND.

ADVANCE ON DAMOT.

London, March. 7.

Colonel Plunkett and several companies of the 2nd African Rifles proceeded from Gharero to Bobote preparatory to an advance on Damot, forty miles south, thus opening a movement from the north.

A large number of the Mullah's followers are at Damot, though the main body is still at Madug.

DAMOT OCCUPIED.

London, March. 8.

An official dispatch states that Major Swann at Bobote despatched on March 3rd two companies of Pioneers, 100 Somali Mounted Infantry and 50 of the Camel Corps with a Marconi section to occupy Damot. The force arrived on March 4th. A small body of the Mullah's Horse, which was posted there, retreated rapidly to the south, pursued by the mounted troops who killed three of the enemy and captured all the water camels.

The water-supply at Damot is apparently permanent. Brevet-Major Cough commanded the force.

MACEDONIA.

GRAND VIZIER ON THE REFORMS.

London, March. 7.

The *Standard's* Constantinople correspondent telegraphs that the Grand Vizier in an interview said that the reforms in Macedonia would be executed to the letter. A new selected staff is being gradually formed. New roads are being made, and German officers are re-organising the gendarmerie.

CHINA'S INDEMNITY.

A RUSSO-AMERICAN COALITION.

Calcutta, March. 8.

London, March 7.—Official advices from Washington show that an alarming condition of affairs is at present existing in China. A Russo-American coalition has been formed if possible to prevent further division and support China in "paying the indemnities on a silver" basis.—*Englishman Special*

STORM IN CALCUTTA.

Y. M. C. A. BUILDING DAMAGED.

Calcutta, March. 6.

A heavy thunderstorm with rain broke over Calcutta yesterday afternoon. The only damage heard of so far happened to

the Y. M. C. A. building in Chowringhi, which was struck by lightning, one of its chimneys being shattered and falling into the street below. It is a curious coincidence that some years ago the building which occupied the place where the Y. M. C. A. now stands was also struck by lightning.

BRITAIN AND RUSSIA.

LORE CRANBORNE ON THEIR RELATIONS.

London, March 9.

Lord Cranborne, speaking in the House, said that in the opinion of the British Government it was most desirable there should be an amicable understanding between Britain and Russia regarding their respective interests in Persia and elsewhere.

SOMALILAND.

THE MOVEMENT ON DAMOT.

London, March 9.

It was the movements of the British columns on both sides of the Hand desert that compelled the Mullah to divide his forces prior to the occupation of Damot.

FURTHER ADVANCE—GALKAYER TAKEN.

The following is official:—Colonel Manning reports that the mounted troops occupied Galkayer on March 3rd, the rest of the columns on March 6th. A helio from Debit to Obbia adds that the occupation was apparently unopposed.

THE NAVY ESTIMATES.

THREE MILLIONS INCREASE.

London, March, 9.

The Navy Estimates show a gross sum of £35,536,851, the net increase being £3,202,000, mainly for shipbuilding, repairs, and maintenance.

INDIA'S CONTRIBUTION.

The Estimates include a contribution from India of £100,000 under the head of "maintenance of warships in Indian waters."

THE BOER IRRECONCILABLES IN INDIA.

London, March 9.

Mr. Austen Chamberlain stated that eight hundred prisoners in India refuse to take the oath or to make a declaration of allegiance.

SOMALILAND.

FLIGHT OF THE MULLAH.

London, March 10.

The Mullah fled to Gladi, 50 miles from Gelkaya.

GOOD WORK BY THE BOERS.

Only the scouts were engaged, the enemy retiring before the advance. The Boers did good work.

THE VICTORIA MEMORIAL SITE.

Calcutta, March 10.

The Bengal Chamber of Commerce have addressed the Private Secretary to the Viceroy on the subject of a site for the Victoria Memorial Hall. Mr. Parsons, the Secretary, points out that 128 out of 150 members voted, of whom 120 were in favour of the cathedral site. The adoption of this site, it is urged, will be no encroachment on the maidan, as the jail will be demolished and a fresh space added. The list of voters appended includes all the leading firms, banks and concerns in Calcutta.

EDITORIAL NOTES.

It is to be hoped that the Convention of the Punjab Sunday School Union, to be held in Lahore March 31st to April 2nd, will result in a great impetus to the Sunday School work of the Province. The following notice of this convention has been circulated widely by the Secretary, Rev. M. B. Anderson.

"Arrangements have been made to hold the Convention of 1903 in Lahore. No effort is being spared to make the program one of interest and profit and it is hoped that there will be a good representation of the Schools of the Punjab.

All members of the Sunday School Union, and all delegates from affiliated Schools will be members of the convention with a right to vote. All others interested in Sabbath Schools will be welcomed.

The authorities of the Forman Christian College have very kindly offered the College Hall for the meetings. All the meetings will be held in that place.

An effort will be made to secure a place of entertainment for all delegates who report to the Secretary by March 17. The charges for board for Indian delegates will be Re. 1 for the full time. This will include beds and all meals from the evening of the 31st to the afternoon of the 2nd, inclusive. Suitable accommodations will be provided for lady delegates who arrange for it before the 17th. The Lahore missionaries have very kindly offered to accommodate a limited number of delegates, and have consented to allow a very moderate charge to be fixed for the accommodation. To those stopping with missionaries, the charges will be Rs. 1-4-0 per day. Places will be assigned with missionaries in the order in which requests are received. Arrangements have been made with a hotel for the special rate of Rs. 3. per day. The hotel accommodations should also be secured in advance. Missionary delegates may stop with the Indian delegates at the rate fixed, Re. 1 for the whole time.

The first meeting of the convention will be held on Tuesday afternoon, March 31, from 4 to 6, and the last meeting on Thursday, April 2, from 10-30 a. m. to 1 p. m.

Delegates are particularly requested to come prepared to read one minute reports from their Sabbath Schools.

N. B.—To insure accommodations being provided requests must reach the Secretary not later than Tuesday, March 17th.

Mr. Anderson also expresses his opinion as to the value and importance of this work in the following strong language:—

"The day for discussing the profitableness of Sabbath Schools has long been past, and the question that remains is whether or not we are now doing all in our power to bring the fullest blessing of this form of work to India. The Punjab Auxiliary of the Indian Sunday School Union is attempting much, but for some reason the work so far has been the efforts of the few for the good of the many. We now desire to have all combine to give a strong forward impetus to this movement.

Some of the ways in which the Union is striving to help the work is (1) By promoting inter-mission and inter-denominational harmony of effort for the salvation of the young. (2) By encouraging the production of literature suitable for Sabbath School work.

(3) By holding a yearly examination for all students, and presenting those who pass with an illuminated certificate. (4) By holding annual conventions where methods are discussed, and where those engaged in this work are brought together for mutual help.

Is the Sabbath School in which you are connected affiliated with the Sunday School Union? If not, we hope it is for some reason that has been well weighed, for we think there are many weighty reasons why you should be encouraging and helping on this work."

In connexion with the Presbytery of Lodiana, recently held in Dehra, two popular meetings were held which were of very great interest. The first meeting discussed the Question of *Personal Effort* in the work of evangelization, and that of the other was the *Progress of the Kingdom of God* in India. On the latter subject, two addresses were made: (a) On past progress; and (b) On the future prospect. After each principle address, the way was opened for general remarks. The conferences were thus made most interesting as well as profitable.

One of the most striking examples of the progress of the Indian Church was the Presbytery itself, in which were a large number of Indian ministers and elders able to carry on the multifarious work of the great district in whose bounds the work of the Church is being carried on. Seventy years ago, in all the vast territory from Dehli to Peshawar and from Simla to Ajmere there was scarcely a score of indigenous Christians. Now there are many thousands connected with at least a dozen different Missionary organizations. True it is, that we are still in the beginning of the great work of evangelizing India, but can there be any doubt as to the final outcome?

We are glad to welcome to our table the Annual Report and Catalogue of the Bareilly Theological Seminary. The total number in the Seminary is 75, while in the Women's School there are 52: in all 127. This noble institution is a model for all Churches and Societies working in India. It is the true answer to the question, Where are we to get the workers we need for the great work to be done to evangelize India.

A Bengal friend, writing us in regard to our remarks in the issue of February 26, p. 4, in the course of which we quoted some lines from the *Arya Patrika*, says:—

"The words about 'the Spiritual death of Christianity' being the most important evidence of its founder &c." are plagiarized from the writings of the Mirza Sahib of Qadian in his prospectus of the Review of Religions! The editor of the *Arya Patrika* does not acknowledge the fact when quoting."

This is nothing new in the history of religion. Pilate and Herod, though hating each other, conspired together against the Blessed Master. Pilate and Herod have both passed away, and all they stood for has gone away into everlasting oblivion. So will it be once more. The endeavours of the Aryas and the Ahmadayas to revamp the effete cults of Hinduism and Islam are in vain. An electric current may for a moment give a seeming revival to a dying body, but it cannot raise the dead. These systems are doomed to disappear before the Light of Him who enlightens every man that cometh into the world.

CORRESPONDENCE.

Christ Living or Dead?

To, the Editor of the "Nur Afshan"

Sir.

I have read your remarks on the assertion of the Editor of the *Arya Patrika* regarding the dead state of the Christian Church, in your issue of the 27th ultimo.

You have already with strong and sound reasons shown the weak position of this editor, and the absurdity of his arguments. You have given him *tit for tat* but not what he actually deserves. In his zeal in saying what he can against Christ he forgets that he speaks against God whose true believer he calls himself. Let him answer this question. "Had God been living now, His influence ought to have worked, but it is admitted by the Aryas themselves that that influence does not work now, or how would there be so many non-Aryas, and men acting against the commandments of God. The conclusion is therefore evident that God is not now living."

The fact is that the main aim of the Arya Samaj is to oppose Christ in the garb of religion, no matter whether by fair or foul ways.

I would like to hear what the Arya champion of the *Arya Patrika* says in reply to my above argument.

Bharatpur

Yours faithfully

2nd March 1903.

Mohan Lal.

Current Thought and Incident.

PANDITA RAMABAI AND EDUCATED HINDUS.

With reference to the open opposition that is now being shewn to Pandita Ramabai's work, by educated Hindus of Bombay it is interesting to recall a similar crisis that took place in 1893 and was safely overcome. Mrs. Dyer in her interesting *Life of the Pandita*, has much to say on this. In the prosecution of her work, the Pandita was continually meeting with high caste girls who were not widows, but who were in circumstances of destitution and moral danger. Pandita Ramabai helped a number of these poor girls who not being widows but deserted wives or destitute orphans, were not eligible for support from the funds of the Sadan. Some of these were maintained in Mission Schools at the Pandita's expense; others she adopted in entirety, they having no natural guardians to whom they owed any sort of allegiance. Ramabai felt her duty to instruct these girls in the principles of the Christian religion. Others too were admitted to the teaching given to these girls. In the Spring of 1893 fully a half of the widows in the Sadan were attending these meetings where Christian teaching was given.

It was soon reported that the Pandita was making all the girls in the Sadan, Christian. There was at once a storm; we quote Mrs. Dyer:—

From time to time Ramabai had encountered difficulties from her Brahmin friends. In Bombay a "Managing Committee" had been appointed, who aimed to make the Sadan a strictly Hindu home, and imposed full observance of caste restrictions, the effect of which was to shut Ramabai and other Christian teachers out from certain parts of the dwelling. No pupil was free to attend any sort of Christian service, but any might worship at Hindu temples.

This being decidedly against *strict neutrality* enjoined by the American Committee, an appeal was made and Ramabai was instructed to resume the management herself.

In an interview published in a Madras paper concerning the conversions just named, Ramabai said: "When we came to Poona, and Advisory Board was appointed to advise me with regard to outside matters—purchase of land, building, &c. they had nothing practically to do with the internal management of the Sadan. This Board consisted of three well-known Hindu gentlemen. We went on satisfactorily for some time, but when the number of girls attending my private prayers rose to about twenty, the matter was reported to them. We did nothing in secret. My room was always open. They asked me whether some of the girls attended my private prayers. I replied that they did. They then asked me to prevent them from doing so. I told them I could not conscientiously do that—I could not restrict my intercourse with the pupils. As a Christian was at the head of the institution, the girls must be more or less under Christian influences. The members of the Advisory Board therefore tendered their resignation, and issued a circular-letter to the parents and guardians of the scholars, asking them not to send their girls to the Sadan."

About twenty-five girls were thus withdrawn—some to certain persecution and ill usage, others as it afterwards was found, to inevitable moral men.

The case of one poor girl in particular, is worthy of notice. Her mother was a "holy Hindu harlot" in one of the temples of Bombay. A prominent Hindu Reformer in Bombay, Editor of a newspaper sent the girl to Ramabai to save her from her mother's fate. But when he heard that the girl were becoming a Christian, he joined in the popular outcry, and incited the mother, evil as she was to claim her daughter. He was only one of many who plainly shewed that they would rather see Hindu girls become "holy temple harlots" than Christians. Mr. Dyer says:—

"Renewed torrents of abuse were poured out upon Ramabai by the entire native press. She was then consecrated up to the point of not caring for her own reputation—but her school must not be ruined. She came to me and said the school would be ruined if the girls were not given up. I declined to have any hand in producing the girl, but at Ramabai's entreaty gave her the name of the missionary friends who had taken charge of her. They finally arranged to bring her to the head police office in Bombay and let the matter be decided there. The girl was brought, but the mother did not keep the appointment. The Christian Police Superintendent declined to give her to the Hindus who came to represent the mother, and she was again removed by my friends. A subsequent attempt to gain possession of her was at once abandoned when it became known that the Missionary in whose house she had been staying had baptised her? The deed was done, she was now a Christian, and was at once relinquished to her fate by her mother and the priests. Ramabai's perfidy was again published to the world, although the baptism, administered at the girl's own ardent desire, took place entirely without Ramabai's knowledge or consent."

Christian Patriot.

The rose is the emblem of secrecy in Greece, and was formerly hung over the table where guests were entertained in token that nothing heard there was to be repeated.



LEWANIKA, KING OF BAROTSILAND.

The presence in England of this potentate from the Upper Zambesi has attracted the attention of English people to that little known portion of their undeveloped estates.

As a traveller, I should like to record the profound impression left on my mind by the Mission there carried on by the French Protestant missionaries, the Rev. F. Coillard, the brothers Jalla, and their Colleagues.

My visit to Barotsiland, for purposes of geographical exploration and hunting, was made in 1896. A stay of nearly three months in the neighbourhood of the missionaries gave me a thorough insight into the methods and results of their self-denying labours—results all the more surprising when we remember that at that time there was no external authority in the country beyond that of Lewanika himself. It was not till 1897 that the first British resident arrived at the capital.

From the accounts of previous travellers as to the treachery, rapacity, cruelty, and degradation of the Barotsi, we expected to take our lives in our hands. All the greater, therefore, was my astonishment when I saw with my own eyes the transformation, both in the moral and material domain, effected during the ten years (since 1885) that the Mission had been at work. We saw buildings, canals, gardens, all constructed under the greatest difficulties—untrained labourers, lack of tools, transport and material. Perfect silence and discipline reigned in the schools. The king, in whom we had expected to find a bloodthirsty tyrant, I first met in church, seriously and intelligently joining in the service. At his court we found order, cleanliness, courtesy, and hospitality.

Among the raw heathen one finds nothing of charity, no friendly relations between man and man. Selfishness pushed to the most absolute cynicism would be a good definition of heathenism, as I have seen in Asia, Africa, and South America.

Lewanika himself, who was adored as a sort of divinity, used to rule by terror alone, shedding blood like water. Of all the horrible tortures he disposed of, I will mention only one—the *Seruyi*, or warrior ants. A wretched victim would be bound, smeared with honey, and left in the track of an advancing column of these creatures. He might live for days, literally devoured alive by millions of mandibles. Burning alive was a daily occurrence, and the ordeal by boiling water the only semblance of trial.

Now the state and the ordeal are abolished, and a rough but regular judicial system has taken their place. The mission station of Leabugi now occupies the witch-burner's billock, the ancient place of execution.

Every month the new moon was ushered in by orgies of native beer drinking. When I visited Leabugi, Lewanika had already forbidden the making and drinking of intoxicants throughout the country, and had himself set the example by becoming an abstainer. Since then he has touched nothing stronger than coffee.

Formerly he had not only allowed slave raiding and cattle-lifting, but himself led raids among the surrounding tribes. Now it is ten years since his last; and needless to say there will be no more. He actively aids the British administration in trying to stop the slave raids of the Portuguese natives on his borders. Instead of robbing others, Lewanika tries to develop the arts of peace, handicrafts, wheat-raising, and cattle breeding; and people are coming to him from all parts of South Africa to buy. He obliges his chiefs to send their children to school, wherever one exists. Moreover, he has appointed an official (called

a "Shepherd") to see that they go, and that they behave properly. His own daughter, Nawina, is a teacher in the mission school at the capital. This princess's husband, an earnest Christian, is one of the chiefs who has accompanied Lewanika to London.

The horrible crime of infanticide, formerly universal, is now severely punished. Although Lewanika still clings to polygamy and other pagan practices, he encourages others to become Christians. His son and heir, Litia, is a baptised Christian; so is Mokamba, the Prime Minister, who was specially chosen for the office on that account, and who has now come to England in his suite. Another Christian member of the Royal family is Akanagiros, an important chieftainess, who was formerly a most depraved character, but now does all she can to impart the Gospel to others.

Much remains to be done. There is still very dark side to Barotsi life, and even the Christians are far from being all one could wish. But when we think of what they have emerged from, we realise that there have been transformations indeed.

Only Christianity can accomplish these miracles, and Christian missions ought to form the basis of every work of civilisation. For they alone possess the glorious prerogative of first arousing and then developing that conscience in which we recognise the unity of the human race from the Caucasian to the Negro. In our day, when Christianity is criticised and passed through the crucible, the work of missions which is going on in nearly every heathen country demonstrates victoriously that it has lost nothing of its inherent strength nor of its stimulating power, and the presence of Lewanika to-day as the guest of King Edward the Seventh is the proof of what it can accomplish.

The prayers of all Christians are needed that this visit may be for good both to himself and to his country.

(Signed) ALFRED BERTRAND, F. R. G. S.,

Captain in the Swiss Federal Army, Member of the Geographical Societies of Geneva, Paris, Vienna, Lisbon, and Buda-Pesth.

HOW SHOT IS MADE.

How many hunters know just how shot is made? Everybody has heard that it is made in a shot tower, but why is a tower needed to make shot when only a pair of molds is needed to run bullets? The Pathfinder answers these questions.

No practical way of making fine shot, except in the old-fashioned tower, has been invented. The process is exceedingly simple. The molten lead is poured into a sort of colander at the top of tower, and goes through in little drops which become round in falling. They cool on their way down, and at the bottom fall into a well filled with water.

Pure lead melted and poured through the colander at the top of the tower will be taken from the water in short strings, more like crooked nails than shot. To make the lead from pellets it must be shortened, or "sharpened," just as the housewife shortens dough with lard to make pie crust. The shortening for lead is arsenic.

Forty pounds of arsenic are put into the bottom of a crucible and a ton of lead is added to it and melted. Lead so treated is as brittle as glass and a bit of it dropped hot on the floor will fly in a thousand directions and come too in a myriad tiny pellets. It is too brittle for shot. It is "shot stock." One hundred pounds of this stock is melted with a thousand pounds of pure lead, and

the resultant mixture is short enough for shot. Thus there is only one part of arsenic to five hundred of lead in the shot you buy.

The lead is carried to the top of the tower by an elevator. The colander is about a foot in diameter and pierced with numerous round holes, varying size with the sizes of shot desired to be made. The colander is covered with a half-inch layer of powdered dross, and on this the lead is poured. The dross keeps the lead from all pouring through in a stream, and the molten metal trickles through in a shower of silvery drops that is beautiful to behold.

According to a well-known rule of physics the shot gains in velocity as it falls. Near the bottom of the tower it has reached a velocity something like one hundred feet a second, and practically it is as capable of killing any one as if fired from a gun.

Nearly every stranger who visits the tower for the first time wants to poke his hand into the stream to see how hard it is falling. The writer was just on the point of doing this, thoughtlessly, when the engineer pulled him away with a jerk. One day a young man held his hat to catch of the shot and before he could rescue it there was nothing left of it but a little piece of the brim. The engineer, to show the effect, held a piece of board in the rain of shot and in a second it was riddled with wholes, through and through. To prevent accidents a wooden tube encloses the shot stream.

An endless chain with buckets on it continuously brings the shot up out of the well after it has cooled, and it is then passed through a strong machine, which separates the different sizes by means of a series of sieves. Almost one-third of the shot are imperfect, and these are sifted out and remelted.

FOLK LORE OF JAPAN.

THE PASSING OF O BAKKA.

FROM THE JAPANESE

Everybody in Kosatsu called him O Baka. That is to say the "Honorable Great Fool," and thus was his real name forgot. All with whom he tried to live became worn out with his blunders, and sent him away.

At last E-mura, the old priest at Manroda, or Hall of Ten Thousand Lamps, took O Baka to help him keep the lamps lighted, which, as every one knows, must never go out. But even E-mura gave O Baka many a box on the ear for filling the lamps with water instead of rape oil.

The old priest was greatly beloved in Kosatsu. O Taka san, the rich widow, sent many an embroidered vestment to the temple, and dish of *nuta* from her kitchen; the rice-grinder many a *cho* of rice; and the farmers were quick to help out the millet in the temple fields.

One day E-mura, going to visit the priests at Kotsuda, or Hall of Bones, said to O Baka:—

"Hearken to my words, O Baka. If any-body comes to borrow while I am gone, you, being O Baka, must not lend, for you will not remember to whom you have lent, and we shall never recover our things."

After E-mura had gone O Taka san came as usual to the temple to pray, and as she prayed a great storm arose. So having no umbrella and, her best kimono on, O Taka san went into the priest's house to ask the loan of his umbrella. O Baka rubbed his ear and thought a moment.

"No, O Taka san, I cannot lend you E-mura's umbrella. Before he went away he told me if you asked for his umbrella I should refuse, for we would never get it back."

Then O Taka san went away in great anger, saying never again would she set needle in silk for E-mura. He was an ungrateful man; she would not call him a priest. She had a new recipe for *tori* and he should never so much as taste it.

When E-mura came back O Baka told him with pride of what he had done.

"O Baka, rightly named," exclaimed the priest. "You did right not to lend the umbrella, but you should have used more tact. Why did you not say that I was out in a great storm, and turning a corner, a gust of wind took my umbrella and left its ribs all bare. Then you would not have angered O Taka san, nor disobeyed me."

In process of time E-mura went away on another visit. Before he left he gave O Baka his usual instructions, and particularly admonished him about lending.

After the priest had gone, Kanoaka, the farmer, the same who had that year laid in E-mura's millet, came in great haste. His pony was lame, and he wanted the use of the priest's pony to finish hauling his wood.

"I can't let you have it, Kanoaka san," said O Baka. "E-mura told me to say to you if you came to borrow his pony that he had the pony out one day in a great storm, and turning a corner, a gust of wind took the pony and laid all its ribs bare."

"What rubbish!" cried Kanoaka. "Tell your master that Kanoaka thinks he sees himself getting in his millet next harvest!"

When E-mura came home O Baka said, "I have done well," and related how he had refused the pony to Kanoaka san.

"You are a Great Fool truly, O Baka. You did right to refuse to lend the pony, but why anger Kanoaka san? Could you not have told him that the pony had hurt his foot, and I had turned him on to grass, where he had grown so wild that we could not catch him? Then Kanoaka san would have gone away satisfied. You must always satisfy people as well refuse them; then there will not be anger in the world."

O Baka listed, and said that the next time he surely would say the proper thing.

In the fulness of time E-mura was invited to the Golden Pavilion. He was scarcely gone when Jujiya, the dyer, came for E-mura to see his mother-in-law, who was ill, and, he feared, about to die.

"Alas! E-mura cannot come, Jujiya san. Having a stone in his foot, he is turned out to grass, where he has grown so wild that we cannot catch him."

"O Baka, Great Fool, who told you to say such nonsense to me?"

"Surely it was E-mura himself who told me to say this thing, Jujiya san."

Then Jujiya san flung himself out of the house, and told the villagers how E-mura was insultingly evading his priestly duties.

When E-mura came back he found his temple without a worshipper, and not a penny on the floor. When O Baka had related what had happened, E-mura threw up his hands, and said: "Now I know why all the people were going over to E-shin's temple, as I came along. O Baka, I give you up. Faithfully have I tried to make of you a capable servant. It's of no use. I'd send you to my brethren at the Kinjoren monastery. The only thing you are fit to be is a priest."

MARY GAY HUMPHREYS.

The Dean of Hereford is an uncompromising upholder of teetotal principles. The other day he refused to open a bazaar connected with an important London church, because claret cup was supplied at the refreshment-stall.

A BRAVE ENGLISH LAD.

At Sellwood, near Portland, Oregon, there was recently unveiled a monument to Arthur Venville, a lad who lies in an unknown grave in the Philippine Islands. Venville was born in England, but was brought to this country at the age of ten months. When he was only seven years old his father died, charging the child with his last breath, almost to "take care of the mother and sisters." The little fellow promised.

He was a quiet boy, of studious habits. He liked to go to school and he wanted to go to college, but he had to take a place in a shop to help support the family. In 1897 his health began to fail and he enlisted as an apprentice in the navy, still giving his people his wages. The other fellows called him a "girl sailor," he told his mother when he came home on furlough, a year later.

Venville was on the gunboat Yorktown in 1899. She went to the Philippines, and in April was sent to Bay to rescue some Spanish prisoners. The young apprentice was one of the party of seventeen which, under command of Lieutenant Gillmore, was sent ashore to reconnoiter.

As the crowded launch approached the silent shore, there suddenly burst upon it a storm of bullets. Several men were killed, others were desperately wounded, and all were drenched with the blood of their comrades. Lieutenant Gillmore has since told in McClure's Magazine of the behavior of Venville, the eighteen-year-old apprentice who had never before been under fire.

"Having no other weapon than a revolver, useless at the range," wrote the officer, "I reached for the rifle dropped by one of the dead. It had been hit in the lock and the clip was jammed in. Venville one of the apprentice boys, attempted to fix it. A bullet went through the flesh of his neck.

"Mr. Gillmore, I'm hit," he said. But he continued working at the rifle.

"A second shot plowed through the boy's breast and came out in his armpit.

"I'm hit again, Mr. Gillmore.

"He was still trying to pull out the jammed clip, when a ball cut a furrow in the left side of his head.

"Mr. Gillmore, they've hit me again!"

"He wiped the blood from his brown eyes with his coat sleeve, and then returned to his task as calmly as if it were only a mosquito that had stung him. It was not three minutes until a ball crashed into his ankle, inflicting a painful hurt. There was just a slight quiver in the lad's voice as he looked up to me and said:—

"Mr. Gillmore, I'm hit once more, but I've fixed the gun, sir."

One wishes this true tale might have ended, as stories do, with the hero's recovery and returned; but when the other survivors of Lieutenant Gillmore's party were taken into the interior, Venville, being unable to travel, was left behind, and some time later he was killed by the order of an insurgent general. Yet his eighteen years, few though they were, had been spent to some purpose. The monument stands a fair and stately symbol of the boy's life.

TRINIDAD'S PITCH LAKE.

The most interesting place in Trinidad, the largest of the group of Windward Islands, or Lesser Antilles, is the famous Pitch Lake, from which comes a large part of the world's supply of asphaltum. It covers ninety-nine acres, and contains millions of tons of pitch, which never grows less in amount. Mr. W. E. Curtis in his book on Venezuela, thus describes this famous lake, the subject of so much interest just at present:

In the neighbourhood of this Stygian pool the air is heavy with sickening odors, and the surrounding country is covered with its overflow, so that the earth is as hard as the pavements of Washington; but neither the steam and fumes that arise from the pitch roasting in the sun, nor the asphaltum in the soil seem to injure vegetation. Flowers and fruit actually grow in the midst of them, and pineapples are there brought to greatest perfection.

The lake is a floating mass of asphaltum, seamed by narrow channels of clear water, with a few straggling islands covered with thin, low shrubs. At the centre, the fountain of all the foulness, the pitch is at boiling heat, and covered with yellow and white sulphurous foam, upon which are floating innumerable bubbles filled with loathsome gas.

The supply for shipment is chopped from the surface, where it has been hardened and dried by the evaporation of moisture; but like ice on the ponds of the frozen zones, the quantity cut away during the day is always replaced during the night, for some action of nature keeps forcing the unsightly substance out of the earth.

The Pitch Lake is a mystery which scientists have discussed for many years. Sir Walter Raleigh wrote the first account of it in 1595, when he landed there on his voyage in search of the El Dorado and the land of the Amazons. Humboldt gave a good deal of study to the phenomenon, and declared that the Pitch Lake is "a constantly aggregating mass formed from the cosmical gaseous fluid"—which seems to settle it.

An old farmer was once invited to a dinner, and, before sitting down, he reverently said grace, as was his invariable habit.

One of the young men at the table noticed this, and said sneeringly:

"That's not the new fashion; but I see you cling to the old-fashioned ways. I suppose in your place every one says grace?"

"No," said the farmer gravely, "not every one."

"How is that?" inquired the young man. "If you are the master you ought to be able to have things as you order them."

"Well," said the farmer, "I have some pigs in my sties. They never say grace before their meals. I suppose they do things in the new-fashioned way."

THE INDIANS IN TRINIDAD.

A RACE OF PEASANT PROPRIETORS.

An occasional correspondent writes from Trinidad, West Indies, to the Times under date of January 10th:—

Trinidad, approximating to the size of Lancashire, has an area of 2,120,000 acres, of which 800,000 are cultivable. According to the census taken two years ago, the population is 253,000, the odd 35,000 representing the increase during the last decade. It is mainly Christian, the Roman Catholic Church claiming the largest proportion. There are 78,000 East Indians, who remain faithful to their native creed. In the northern parts of the island the vulgar language is a strange French "patois." In other parts early parentage is testified by use of the Spanish tongue. The ubiquitous Chinese is not unknown, being generally met with behind the counter of the miscellaneous store.

DEATH.

At Ani Christian village, Kulu, on Friday February 13th. Robert Patterson a devoted servant of Jesus Christ, who for eighteen years laboured faithfully amongst the people of Kulu; and, latterly, as pastor also of the flock in Ani. He leaves a wife and three children to mourn his loss.

CHRISTIAN LITERATURE.

MISSIONARIES AND WORKERS

are earnestly desired to specially examine the following publications for Muhammadans and Hindus :

PICE TRACTS FOR MUHAMMADANS.

These tracts are printed in Demy 8vo. size and contain about 16 pages each. They are bound in neat attractive paper covers. The titles are as follows :

1. THE FATIHAT.
2. THE INTEGRITY OF THE GOSPELS.
3. THE QURAN.
4. MUHAMMAD.
5. JESUS CHRIST.
6. CHRIST OR MUHAMMAD.
7. THE SINLESS PROPHET.
8. THE DEATH AND RESURRECTION OF CHRIST.
9. PROPHECIES REGARDING CHRIST.
10. THE TRUE ISLAM.
11. ISAAC AND ISMAEL.
12. ON PRAYER (Namáz).
13. ON FASTING (Roza).
14. THE TEN COMMANDMENTS.
15. THE NAMES OF GOD.
16. THE PARACLETE.
17. WHO IS OUR INTERCESSOR?
18. WAS THE GOSPEL (INJIL) ABROGATED?
19. GOD OUR FATHER.
20. HIDAYAT-UL-MUMTARIN.

PICE PUBLICATIONS FOR HINDUS.

1. ETERNITY OF THE VEDAS.
2. ANIMAL WORSHIP.
3. TRUE AND FALSE CHARITY.
4. NECESSITY FOR CLEANLINESS.

OTHER PICE PUBLICATIONS.

1. BIBLE PLAN OF SALVATION : A CATECHISM in Persian Urdu especially suited for Sunday and Mission Schools.
2. and 3. *The Same Catechism* in Roman Urdu, and Gurmukhi.

THE ANNA SERIES IN URDU.

1. TRANSMIGRATION OR ETERNAL LIFE, WHICH ?
by Rev. G. L. Thakur Das.
A new booklet on Transmigration.
2. THE HOME OF THE RISHIES. By Rev. B. B. Roy.

Books.

Our Lord's Teaching

By THE REV. JAMES W. ROBERTSON

Translated into Urdu By Dr. W. HUNTLY, M.A.B.Sc.
12mo Demy pp. 320 ; Price in Boards 4 as. Cloth and gilt 8 as.

This book should be carefully studied by every Christian worker and Theological Student.

Rampal Singh.

A STORY OF LOSS AND GAIN : *Persian and Roman Urdu*. BY MISS LOUISE MARSTON, Lucknow. 16mo Royal pp. 143 Price, Cloth 4 as. Boards 2 as.

"A most winning story of Christian life and experience."

Send orders to the Tract and Book Societies at
Lahore and Allahabad.

THE NUR AFSHAN.

A Persian Urdu Christian
Newspaper

20 PAGES ROYAL 4to. of

Which 8 are in English

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms strictly payment in advance.

RATES OF ADVERTISEMENT, ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth Column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	60 "
Full page	40 "	75 "	150 "

Jobs—2 as. per line for one insertion, subseq 1 a. per line.
Minimum Charge Rs 1.

Sunday School Helps.

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to the Manager of THE NUR AFSHAN, LODIANA.

LESSON LEAVES in *Persian or Roman Urdu* 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, *Persian Urdu*, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

BUBONIC PLAGUE.

1. THE HISTORY OF THE PLAGUE. C. L. S. in Persian Urdu, Price 6 pie each or Rs. 3/- per 100 copies.

2. BUBONIC PLAGUE, By Dr. D. N. P. Datta, M. D. M. S. Edin, Civil Surgeon, Hoshiyarpur—In ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN URDU Rs. 1/8/- per 100.

In these times of plague recrudescence, every Missionary should have our literature on the History, Danger, Symptoms and Treatment of Plague. We are ready to receive orders for the above booklets which will be sent V. P. P. at the prices quoted, plus the postage.

Address THE MISSION PRESS, Lodiiana.

FOR STUDENTS OF ISLAM.**A COMPREHENSIVE COMMENTARY
ON THE QURAN**

In 4 vols. 8 vo.

by

The Rev. E.M. Wherry, M.A., D.D.

Published by

Messrs, Kegan Paul, Trench,

Trubner & Co. LD., LONDON.

By a special arrangement with the author, **MISSIONARIES AND STUDENTS**, who will buy the complete set of four volumes, may have them for £1.4 or Rs. 18/ net. Including postage and V. P. P., charges they will not cost more than Rs. 20/ for the set.

Orders to secure this concession should be sent to

REV. E. M. WHERRY, D.D.,
LUDHIANA.**Christian Boy's Boarding School
at Ludiana.**

AMPLE ACCOMMODATION, AN EFFICIENT STAFF

AND AN EXCELLENT

MORAL AND RELIGIOUS ENVIRONMENT.

WRITE FOR A CATALOGUE.

Rev. E.M. Wherry, D.D. Principal.

JINRICKSHAS AND GAMES

are supplied to order as follows:—

Jinrickshas suitable for zanana work : Rs. 75/- to 150/-

Games. Carrom and Crokonole boards combined, new style, suitable for 5 games, Rs. 9.

Croquet Sets in box complete 6/- to 10/- per set.

Persian Rugs made in limited quantities at Rs. 9/- per square yard.

Address, *Christian Boys Boarding School, Ludhiana.***PRINTING**

of all kinds

done in

THE BEST STYLE

and at

LOWEST PRICES

at the

Lodiana Mission Press.*We print in***English, Urdu, Roman, Persian
Urdu, Hindi, Gurmukhi, Arabic,
Pashto, Sindhi, Baluchi.**

We also undertake all kinds of

BOOK BINDING

Address orders to

M. Wylie, Manager.

BUY THE PUNJABI GRAMMAR

WITH EXERCISES AND VOCABULARY

by

The Rev. E. P. NEWTON, M.A. Price Rs. 9/-

MISSION PRESS Ludiana: and the Book Stores.**MAKHZAN-I-MASIHI.**

A Christian fortnightly Magazine.

Interest of Indian Church Advocated.

Religious News Condensed.

Sunday School Lesson Expounded.

Subscription per annum Rs. 2/-

Salaries below Rs. 30/- per mensem, Rs. 1/8/-

Salaries below Rs. 15/- per mensem, Rs. 1/-

Send for Sample Copies to

MANAGER OF MAKHZAN-I-MASIHI**ALLAHABAD.****WANTED.**

4

A Christian Senior A. V. Certificated teacher, able to teach the English of the Senior Special Class.
SALARY Rs. 50 Per mensem.

Address Rev. A. B. Gould, Superintendent, City Mission High School, Ludhiana.